

THE  
WORK  
OF THE  
MINISTRY

*A-15-56*  
Represented to

The CLERGY of  
the Diocese of *ELT.*

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By *SYMON* Lord Bishop  
of *ELT.*

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*L O N D O N,*  
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## ERRATA.

- P**Ag. 23. lin. 2. r. Temple, and to.  
p. 29. l. ult. r. though not in every.  
p. 34. l. 11. r. peculiarly.  
p. 46. l. 16. r. mere creature.  
p. 49. l. 24. r. teachest.  
p. 50. l. 21. r. Historia.  
p. 52. l. 13. r. ὁσθαλμῶν.  
p. 56. l. 5. r. δέσσης.  
p. 70. l. 17. r. celebrated.

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The W O R K  
OF THE  
MINISTRY  
REPRESENTED  
To the CLERGY  
OF THE  
Diocese of E L Y.

Dear Brethren,

*T*O shorten my own Labour,  
and your attendance at my  
approaching Visitation, I  
send you this little Treatise be-  
forehand; which may serve in  
stead of the Exhortation, which  
is wont to be made on that oc-  
casion. You will read it, I hope

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with

*with as serious consideration, as you would have heard it, had it been spoken, with due attention. By which means you will receive a greater benefit, than you could have done the other way: for you may read that often, and imprint it in your minds; which you could have heard but once, and might have slipt out of your memory.*

*You see by the Title of it, that it treats of the Duties which belong to that Function; in which it hath pleased the Most High, to do you the honour to employ you. A Function so truly noble, that it is not in my power to set forth the Dignity of it. For the Blessed Apostle St. Paul, thought it so great an honour to be made a Christian, that he thought no words,*

words, too lofty, to express the dignity of their state: which he calls, not only our High Calling, III Philip. 14. but our Heavenly Calling in Christ Jesus, III Heb. 1. Which I cannot think of, but it makes me reflect; what an honour then it is, to be made a Minister of Jesus Christ, whose business it is, to bring others into this glorious state of Christianity; and to breed them up, & keep them in it.

What preferment is there comparable to this, to be constituted a Servant, and a Minister of the King of Glory; a Steward of the Heavenly Mysteries; an Ambassador for Christ; a Labourer in his Vineyard or Harvest; which implies indeed great pains, but carries in it also the great ho-

4. *The Work of*

*nour of sowing the Seed of Eternal Life in Mens Souls; and cultivating, that is preparing and making them fit to be carried in to Christ's Heavenly Kingdom. I do not name all the places in the Holy Writings, where you find your selves described under these Characters; because you cannot but be well acquainted with them. I shall only add, that we do not assume too much to our selves, when we call our selves the Clergy, i. e. God's Portion, or Inheritance; being peculiarly separated to his Service; as our Famous Mr. Mede hath most judiciously observed. Discourse XXXVI. p. 270. For the prime Ministers of our Lord Christ, are called by himself; The Angels of the Churches over which they presided,*

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fore St. Chrysostome in his third  
Book *περὶ ἱερωσύνης*, feared not  
to say, That the Priesthood is  
a Dignity raised far above all  
the honours of this World, and  
approaching to the Angelical  
Glory.

Which if it be duly weighed,  
and laid to heart, we can never  
cease to give God thanks, who  
hath advanced us to such a noble  
Station; nor be unmindful of the  
service he expecteth from us:  
but both study all the duties be-  
longing it; and endeavour to  
perform them with a Spirit suita-  
ble to our Function.

What those Duties are, it is  
the principal business of this small  
Treatise to lay before you. And  
with what Spirit they ought to be

*performed, I shall, in the Conclusion of it, briefly admonish you. These Two will comprehend all that I have to recommend to your Consideration. For there is no necessity, sure, to prove, that they whom God hath set apart to himself, for a peculiar service, and therefore have a special relation to him, and have received a special favour from him, have a singular Obligation, to do all they can to express their gratitude to him; by discharging faithfully that great trust which he hath committed to them.*

# PART I.

**N**OW as to the Duties which are incumbent upon the Ministers of Christ, I shall *First* treat of those which are to be performed in *Private*; and then of those which are of *Publick* concernment.

SECT. I. The Private Duties, being to qualifie them for the right discharge of all Publick Offices, are principally, the *Study of the Holy Scriptures, and Prayer.*

We profess at our Ordination, that we are *Perswaded the Holy Scriptures contain sufficiently all Doctrine required of necessity for Everlasting Salvation, &c.* and we declare that we are determined out of the

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*aid Scriptures to instruct the People committed to our charge, &c. We suppose that above all things ought to apply our selves to serious study of these Holy Books that there we may learn, our duty, and the duty of those whom we are to instruct in the Christian Religion. And accordingly a solemn Exhortation is made to those who are to be admitted to the Order of Priesthood; to consider how studious they ought to be in reading, and weighing, and learning the Scriptures; that they may grow ripen and stronger in their Ministry. And more than this, we promise before God and his Church, that we will be diligent herein; where no Man can think of, if he has any Conscience, and live in neglect of this Sacred Study. But after we have given our Faith to God and to his Church to be careful in this matter; we Seal it by receiving the Holy Communion.*



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of Christ's Body and Blood. Which one would think should be of mighty force (and will be so if duly weighed) to stir us up to this part of our duty; that we may not be guilty of the breach of such solemn promises, as were made to God at his Altar.

And here it may be proper briefly to remember you that this is so conformable to the Doctrine and practise of the Ancient Church; that *Theophylact* (upon the X. St. *John* 1. &c.) saith *the Scriptures are the door by which the true Pastor enters*; and that he is a *Thief*, who comes not in by these, ἡ γὰρ χεῖρα τῶν γραφῶν μαρτυροῦν, &c. for he doth not use the Scriptures as witnesses and vouchers for what he says. 'By these, saith he, we are brought to God: these will not permit Wolves to enter; they keep out Hereticks, placing us in safety and security: These give us right notions of all things where-

' wherein we desire to be informed.  
' ed.

And therefore, My Brethren, apply your selves devoutly to the Study of these *Divine Books*; or rather of these Books *which will make you Divine*. For so they were called in the Ancient Christian Language, *Deificos libros*, and *Deificas Scripturas*, and *Instrumenta Deifica* (as *Ælianus* Proconsul of *Africa* calls them in *Optatus* lib. 1.) Which Name the very Heathen had learnt, it was so common, as appears by the enquiries they made after Bibles to burn them: this being an usual question in the examination of the Martyrs, *Libros Deificos habetis?* Which we should look upon therefore, (as they did) as an invaluable Treasure: *and let the word of Christ dwell in us richly in all wisdom*, as the Apostle *S. Paul* speaks *III Colossi. 16*. Such wisdom, as will not indeed make us Philosophers, or Rhetoricians,  
&c.

&c. (to use the words of *Justin Martyr*) ἀλλὰ παιδεύσα ποιεῖ τὰς θνητὰς ἀθανάτους, &c. But gives such instructions, that of Mortals it makes us immortal; of Men it makes us God-like; from the Earth it translates us above the top of Olympus. Exhort. 2. ad Græcos. p 40.

And the very same in effect the Holy Scriptures speak concerning themselves, when they tell us they are able to make such a Man as *Timothy* was, wise unto salvation; being profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the Man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. III. 15, 16, 17. which should move us to follow his Exhortation in the foregoing Epistle, 1 Tim. IV. 13, 15. Give attendance to reading, &c. Meditate on these things, give your selves wholly to them, that your profiting may appear to all, or in all things.

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For this end you must joyn with this, such other Studies, as tend to lead you into a right understanding of the Holy Scriptures: Of this you were admonished also at your Ordination; when you promised *to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the World and of the Flesh.* And chiefly you are to study to understand the Language, in which the Holy Scriptures were Originally delivered to the Church: especially the New Testament; in which we ought to be as perfect, as Lawyers are in *Littleton's Tenures*. For this is our standing Rule, of Faith, and Manners: in which if we be not well skilled our selves, we shall never be able to direct others. And next to this, it is necessary to study diligently some approved Commentator upon the Bible; especially *Dr. Hammond* on the New Testa-

ment: which is not only to be read over, but to be digested so that you may be Masters of the sense of our Saviour and his Holy Apostles. I shall not lanch out into any further directions about the study of the *Fathers*, and the Church-History, which are necessary to accomplish a compleat Divine: for that would swell this Book to a much greater bulk, than I design it should have.

To conclude this Section, let *Ezra* that Restorer of Religion among the Jews be your pattern: who tells us himself, that he was *a ready Scribe in the Law of Moses*, VII *Ezra* 6. Such we should be, well versed in the Holy Scriptures, especially in the *Laws of Christ*: so as to have them *ready* at hand for our purpose. And in the 10th Verse, he tells us how he came to deserve this Character. *First*, he had *prepared his heart to seek the Law of the LORD*. i. e. to

understand it : and then *Secondly*, it follows, he prepared his heart *to do it* : that is, to act according to his knowledg ; and so, *to teach Israel statutes and judgments.*

SECT. II. Which that we may be able to do with good success, we ought as the Psalmist speaks most emphatically, *give our selves unto prayer, CXIX Psal. 4.* This is a duty incumbent upon all private Christians, whom our Saviour and his Apostles command, *to pray alway*, and *to pray without ceasing*, and *to watch unto prayer* : but the Ministers of Christ ought more especially, to be instant and incessant in it ; because they have need of a special assistance and blessing from above, upon their labours to make others good Christians.

Which cannot be done without the blessed presence of God's Holy Spirit with us : which must  
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plored; to give us a right judg-  
ment in all things; to fill us with  
a lively sense of Divine Matters,  
and to enable us to convey it in-  
to the Minds and Hearts of o-  
thers.

Of this also we are put in  
mind at our Ordination; and  
therefore should never forget it.  
For in that admirable Exhortati-  
on, which goes before the Questi-  
ons to which we are to make An-  
swers, the great excellence, and  
the great difficulty of our Office  
is represented to us; to make us  
sensible *what need we have to pray  
earnestly for God's Holy Spirit:*  
without which it is impossible for  
us to have either a will or abili-  
ty to perform it as we ought.  
And accordingly this is one of the  
things, which immediately after  
we promise to God and to his  
Church: That we will *be diligent  
in Prayers, as well as in reading the  
Holy Scriptures.*

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Let us therefore, as it follows in the forenamed Exhortation, *Pray continually to God the Father, by the Mediation of our only Lord and Saviour Jesus Christ, for the heavenly Assistance of the Holy Ghost.* For as the Holy Scriptures are *ὡς* the Door whereby the good Shepherd enters to the performance of his Office, as *Theophylact* I observed before Expounds our Saviour's words, *X John 1.* So the Holy Spirit of God, in the opinion of the same Father, is the *ὡς* mentioned in the *third* Verse of that Chapter, which we translate *the Porter, or the Door-keeper, who opens the Door for us; and lets us into the sense of the holy Scriptures.* So his words are; *because by the Holy Spirit, the Scriptures being opened and understood, Christ is made known to us; therefore it is called the Door-keeper.* *Εν ᾧ ὡς πνευματικὴ σοφία, &c.* By whom he being the Spirit of Wisdom  
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*and Knowledge, the Scriptures are opened unto us: and by that means, our Lord the good Shepherd enters to take us into his care and conduct.*

To be Strangers then to this Holy Duty, is to be Strangers to God, and to all that is good: who as *He is nigh to all those that call upon him faithfully*; so he withdraws himself from those who neglect him. Of which we cannot be guilty, if we remember, in what need we stand above all other Men, of his blessed Presence with us, to guide, and strengthen, and further us in the discharge of our weighty trust for his Honour, and the Salvation of Men. This will stir us up not only to *ask*, and *seek*, but *knock* also (as our Saviour Speaks) that is pray with the greatest importunity for the Holy Spirit, which our Heavenly Father is more ready to give, than Parents are to give food to their hungry Children.

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Let us be awakened by the example of King *David*, who prevented the morning-light to pray to God, and to meditate in his Statutes, as he tells us, CXIX *Psal.* 147, 148. Though he was a man that had abundance of Cares upon him, and was engaged in many Warrs (as *Theodoret* glosses upon that place) yet God still was in all his thoughts; without whose aid he durst not undertake any thing, much less hope for success in his Affairs. And shall we who have no such load of business upon us, roll our ielves up and down in ease, and (as that Father there speaks) *ὁ δ' ἀρχαίως ἡμέρας*, &c. not so much as in the beginning of the day, offer up an hymn of Praise and Thanksgiving to the giver of all good things; and implore his Blessing upon us? A most stupid negligence, and an unpardonable insensibleness of our constant and most bountiful bene-

benefactor : *without whom we can do nothing.*

His Grace and Mercy we ought to seek as soon as we rise ; and as often, as we can in the day ; retiring our selves on purpose into our Closets, to beseech him to be with us in our Studies, and in our Labours for the good of Souls. For as *Clemens Alexandrinus* speaks (Lib. VII. Strom.) a Priest ought to be of such an heavenly Spirit, that *Ευχὴ μὲν αὐτῷ ὁ εἶς ἔλθῃ, καὶ ὁμιλία πρὸς Θεόν, his whole life is Prayer, and Conversation with God.* Which *St. Basil* (in his Homily upon the Martyr *Fulitta*) thinks is the Apostles meaning, when he bids us, *Pray without ceasing* : not by putting up Petitions to Heaven perpetually, in so many words (for that's impossible) *ἀλλὰ προαιρέσει μάλλον ψυχῆς, &c.* but rather by the settled Disposition of our mind, and bent of our Wills towards God (into which our Prayers ought to put us and preserve us therein

therein) and by a regular Life: whereby we shall draw down still more of his Grace upon us.

For this I must observe in the Conclusion of this part of my Discourse; that careless and frigid Prayers, which make no alteration in our selves, have no effect with God. To whom we must address our selves with such fervent and earnest Desires, as turn our Hearts towards him; and give us such a lively sense of him, as brightens and cheers our minds, knits our Wills and Affections to him, and makes us like him. Thus *Daniel* represents this Duty to us, when he complains of the Children of *Israel*, that *They did not make their prayer to the LORD their God, to turn from their iniquity, and to understand the truth, IX. Dan. 13.* Which as it denotes their dull formality in their Prayers, (which no doubt they continually made in their Captivity) whereby they were  
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Life: not converted to God, and reformed  
in still ed in their lives: So it implies  
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frigid about the Heart, and give God  
kera- the possession of it: which is the  
effect best way *to understand the truth.*

Employ therefore as much time  
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a fer- God; with such Affection, that  
turn you may feel your selves really  
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n, as selves and pray for your Flock (that  
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ons to mong them, and pour the Dew  
Thus of his Heavenly Grace upon them)  
to us, for the whole Church of Christ;  
Chil- yea for all Mankind. For such is  
did not the Nobleness of this Duty, that  
their in the exercise of it, we extend  
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Mind to do good to every one, were it in our power.

SECT. III. Thus having briefly laid before you the *private* Duties intumbent on the Ministers of Christ, I proceed to those which are of a *publick* Concernment. And in treating of them, I shall take them into consideration, in that Order wherein they lie in the publick *Liturgy* of our Church.

Where the first thing that presents it self unto us, is the *Order for MORNING and EVENING Prayer, daily throughout the year.* Which is to be performed by him that *Ministreth in every Parish-Church or Chappel, being at home, and not being otherwise reasonably hindred.* This is the standing Law of this Realm; and a most reasonable Law it is. For who can imagine, that God who so strictly enjoined the Jews, to offer

offer to him a Lamb every morning, and every evening at the Temple, to double this Sacrifice on their Sabbath, doth not expect that we (who are made a *peculiar people* to him, by far greater benefits than were conferred on them) should offer unto him the Sacrifice of prayer, and praise and thanksgiving, Morning and Evening in our Churches? All Christians from the beginning ever did it. At this day all the Eastern Churches, both *Greek* and *Armenian* constantly do it. I need say nothing of the practice of the *Roman Church*; which in this matter is truly Catholic. The *Lutherans* and *Calvinists* (as they are called) in *Germany*, have their daily publick Offices; and full Congregations. The *Socinians* in *Poland*, as *Ruarus* tells us (*Cent. 2. Epist. pag. 99.*) had publick Prayers Morning and Evening, which lasted three Quarters of an Hour. Yea, the *Mahometans*

*metans* themselves have their state times of Prayer ; five times in the day. For *Mahomet* had so much sense, as to call Prayer, *The Pillar of Religion* (as *Dr. Pocock* observe upon *Abul-Pharagii*, p. 304.) For *take this away, and Religion falls to the ground* : as this Pillar of it will soon do, if it be not supported by publick Assemblies.

How they came to be so much disused among us, here in this Church, except only on *Sunday*, it is sad to consider, and extremely to be lamented. We herein forsake the practise of all Churches ; and fall short of those who are not Christians. The Constitutions indeed of our Church, are conformable to all others ; and strictly enjoy that which we do not now practise. Which is a publick Witness against us, that we are degenerated from our first Principles ; and by degrees grown cold and remiss in our Religion. The fault perhaps may have



ir stated have been very much in the Peo-  
 es in the ple ; but it is to be feared we have  
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*The Pillar* nishing them of their Duty, and  
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 .) For selves daily to Worship their blessed  
*m falls to* Lord and Saviour.

It must be allowed, that in some  
 supported Parishes, the Houses are so scatter-  
 ed, and lie so far distant from the  
 Church, that they cannot possibly  
 so much meet together daily for the Publick  
 in this Service of God. But this Plea can-  
*Sundays* not, with any appearance of truth,  
 n forsake be made for all Parishes ; especial-  
 es ; and ly for Market-Towns : where the  
 ot Chri Houses are built closer together,  
 s indeed and not far from the place of pub-  
 formable lick Worship. Many are at leisure  
 enjoyn also in such Parishes, to attend dai-  
 practisely, if they had Hearts to do it, up-  
 s against on the publick Prayers: Whatsoe-  
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Therefore use your best endea-  
 vours to bring the People to a sense  
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of their Duty, in this matter ; and to the performance of it : where no tolerable reason can be given for the neglect of so necessary a part of our Religion ; and which tends so much to the honour of it, and to the Glory of God. To attempt such a good thing, though you should not succeed in it, will give you great satisfaction. But whosoever considers the Condition of the Cities of *London* and *Westminster*, as they were formerly, and as they are now, will not despair of Success. For before our unnatural Civil War, I have been informed by a Reverend Divine, there were few Churches in those Cities, where daily publick Prayers were read ; and where they were, very few People to joyn with the Minister in them. But now there are very few Churches that want them ; or a Congregation to attend them. And though such Assemblies were but thin, when this first begun, a  
little

little after the happy Restauration of our Monarchy and Church; yet I my self can witness, that their Numbers daily encreased: in so much that in some places there are publick Prayers four times a day, and good Congregations; where, in my Memory, there were none at all.

This is a great Encouragment to try what may be done in other great Towns; where People are not far distant from the Church.

Begin with perswasions to come, atleast, upon *Litany* days: And so, by degrees, they may be induced to wait upon God constantly at his House, to make their Prayers and Acknowledgments to him. Represent to them frequently how much the publick Service of God, excels all that we can perform in Private: Because then God appears more glorious in Praises, when his People joyn together to set them forth. Bid them mark how *David*

and other inspired Persons, have, in the Book of *Psalms*, stirred up the Affections of the whole Body of God's People, to meet together for his Divine Service : saying, *O praise the LORD, all ye nations : praise him all ye people, CXVII. 1. O magnify the LORD with me, and let us exalt his name together, XXXIV. 3. Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of Saints, CXLIX. 1.* Or, as it is in the Hymn appointed every day, after the second Lesson at Morning Prayer, *C Psal. 4. O go your way into his Gates with thanksgiving, and into his Courts with praise : be thankful unto him, and speak good of his Name.* In short instruct them, that every *Hallelujah*, they meet withal in the Holy Scriptures, or, *Praise ye the LORD*, suppose publick Assemblies (to which all the foregoing Exhortation are directed) where many met together for Divine Worship : not  
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contenting themselves to praise God alone by themselves; but with all those who were Members of the same Body with them.

But if by all your endeavours you cannot bring this to pass, yet there is one thing of which I must admonish you, that I am sure is in your power. It is this, That all Priests and Deacons are bound by the Law of this Realm and of this Church, to say daily Morning and Evening Prayer *privately*, when they cannot *openly*: *Not being let by sickness, or some other urgent Cause.* See the first *Rubrick* in the Common-Prayer Book, after the Preface, *concerning the Service of the Church*: Do not fail therefore, I beseech you, to read the daily Prayers, Morning and Evening, *privately* in your own Family: That the Divine Service, according to Law, may be performed daily in every *Parish*, though not every

B 4 *Church.*

*Church.* There cannot be constantly nor commonly *urgent Causes*, much less *Sickness*, I hope, to hinder this : And when there is not, look upon your selves as bound in Conscience, to read the Prayers at home.

And when you do officiate Publickly on the Lord's Days, or other times, in the Church, let it be in such a solemn manner ; that it may move the People to attend, and make them in love with our Prayers. There is a careless, overly way of reading them, so fast, and with such little Devotion, as hath exceedingly disgraced them : and given great offence to the better sort of People among us, and hardned the bad in Prophaness and Irreligion. I hope none of you are guilty of this ; but it becomes me to admonish you of the danger of it, and to beseech you constantly to compose your selves with the greatest seriousness, and reverence, and affection,

affection, to perform Divine Service in the Church. This will keep up the Majesty of our Worship, and preserve it from Contempt. For I can see nothing that should move those that Dissent from us, to call it *dead* and *formal*, but only the *deadness* and *formality* that hath appeared too often in him that Officiates. Stir up your selves therefore to Officiate in every part of the Divine Service, with a becoming Gravity and Deliberation ; and yet with such Life and Affection, as may express your Concern to have your Petitions Granted, and the word of God Regarded.

*Avicenna* (as he is vulgarly called) an *Arabian* Philosopher, hath an excellent Discourse upon this Subject, in the third part of his *Metaphysicks* : Where having said that they who instruct the People, ought to teach them *Forms* of Prayer, wherein to address themselves

to God. He adds this Direction to them. *As a Man uses to prepare himself to come to the King, in purity and cleanness; with graceful Language, and an humble Gravity: with a comely Deportment of Body; ceasing from all disorderly Motions there, as well as from perturbation of mind: so it is fit there should be laudable Modes and Forms of serving God at all times. For these do highly conduce to imprint on the minds of the People a sense of the most high: and to confirm them in their Devotion to the Laws and Rules of Life. Which if they were not preserved by this solemn Commemoration; Men would quite forget in one or two Generations.* Thus I find him quoted by Mr. Selden in his *Comment. in Eutichii Origines*, fol. 57. And he doth but express the sense of the Ancient Christians; from whom the *Mahometans* derived that solemnity and seriousness which they use in their Divine Service.



It is no small part of the Study of Priests in the present *Roman* Church, to learn how to compose their Looks, and Gestures, and Voices; in the several Offices which they are to perform. Which as it hath too much of the *Theatre* in it, so that pains may all be spared, by possessing our Minds with a deep sense and feeling of the Majesty of God to whom we speak; and of our great need of the things which we pray him to bestow upon us. This will naturally compose our Countenances, and regulate the tone of our Voice, and make us pronounce the Prayers as gracefully, as we would a Petition to the greatest Majesty on Earth. The Organs of Speech indeed in several Men, are of a very different Frame and Figure; so that all cannot speak no more than sing alike: But some more harshly, some more sweetly. Yet an awful Sense of God upon our Minds,

Minds, and an hearty Love to him, would form every Man's Voice to as good an Accent, as his natural Capacity will permit.

SECT. IV. The next Office in our Liturgy, is *The Order for the Administration of the Holy Communion*; which being the highest Duty of our Religion, that which is most peculiar *Christian Worship*; the greatest Care ought to be taken about the due Performance of it. That is :

I. First of all you ought to invite your People to a frequent Participation of it. We are not told in Scripture how oft we are to do this in remembrance of our Saviour : But when we consider, that this is the end and intention of it, to Commemorate the wonderful Love of our Lord, in his Death and Passion for our sakes, we cannot think

think fit to let there be a long time between one communion and another. Especially when we consider that the first Christians, it is manifest, met together every *LORDS Day*, at least, to magnifie the mercy of God, in giving his only begotten Son to be our Redeemer; and the inconceivable love of the Son of God, in making himself an Offering for our Sins. This they thought their great business, when they assembled together; so that our Assemblies never look so like Christian Assemblies, as when the Holy Communion is celebrated.

2. In order to which frequently open to your People, the *Nature, Necessity*, and the great *Benefits* of communion with Christ, and one with another, in this Holy Sacrament of Christs Body and Blood. Answer their Scruples, and remove their Objections: but especially awaken them out of  
that

that lazy indifference wherein too many live; whether they live like Christians or no.

3. When the time is appointed for its Administration, warn them to prepare themselves for it; and direct them how to do it: and require them who intend to partake of it, to signify their Names to you, at least, sometime the day before. So the first *Rubrick* before the Order for Administring the Holy Communion, requires with great reason: because you ought to have time to do what follows.

4. If any Person in your Parish, be a notorious evil liver, or have done any wrong to his Neighbours, either by word or deed, so that the Congregation be thereby offended, you ought, having knowledge thereof, to admonish him (as the next *Rubrick* directs) to amend his naughty Life; and not presume to come to the  
Lord's

Lord's Table, till the Congregation be satisfied of his Repentance ; and that he hath made such a recompense to those he hath wrong'd, as they accept of. The like is to be done when you perceive Malice and Hatred to reign among any of your Parish : endeavouring to bring them to a reconciliation ; before you suffer them to partake of the Holy Communion.

5. And more than this, the *Third Rabrick* requires you, if these private endeavours have no effect, openly to repel such Persons from the Communion, if they offer themselves to receive it, who will not be reconciled, nor reformed : giving notice of their obstinacy to the *Ordinary*, within the time there prescribed.

6. In the Administration of the Holy Communion, compose yourselves, to the most serious and solemn deportment, and perform every part of this most Christian service,

service, with the highest degree of Devotion. So St. *Justin Martyr* tells us, in his *Second Apology* (where he gives an account of what was done in the Christian Assemblies in his time) that Bread, Wine and Water, being set before him that presided, *He sendeth up Prayers and Thanksgivings* ὁν δυνάμει αὐτοῦ, *with all his Power, or Might.* Which is an expression that hath been much abused by those who separate from us, to prove that no forms of Prayer were used in the Church in those days: but he who officiated, conceived a Prayer of his own, *as well as he was able.* So they interpret that Phrase ὁν δυνάμει αὐτοῦ: which is manifestly an expression of *that earnestness of Devotion* with which the Bishop or Priest came to Consecrate the Sacrament of Christ's Body and Blood. It being a Phrase very much used among the Jews, when they speak  
of

of their Prayers ; For their Ancient Doctors, have this saying among them (as our excellent Mr. *Thorn-dike* observes) *Whosoever saith Amen WITH ALL HIS MIGHT*, the gate of the Garden of Eden is opened to him : And *Maimonides* describing their Morning Service useth the same form of Speech. The People answer, *Amen* : be his great name Blessed for ever and ever, *WITH ALL THEIR MIGHT* : See *Service of God at Religious Assemblies*, Chap. VII. To which may be added what we read in the *Apostolical Constitutions* ; where there is a large Form of Thanksgiving at the Eucharist, for all Gods Blessings ; Especially in our Lord Christ, from his Incarnation to his Sufferings, Death and Resurrection : And then it follows, *Therefore being mindful of these things, which he suffered for us, We give Thee thanks, O Almighty God,*  
*ὅτι ὅσον ὀφείλομεν ἀλλ' ὅσον δυνάμεθα,*  
 not

not so much as we ought, but as much as we are able. Which exactly answers to the *ὅσον δύναμις* ALL THE MIGHT in *Justin Martyr*, and explains the meaning of it.

But there have been so many excellent Books written about the *Holy Communion*, that I will enlarge no further upon this Subject.

SECT. V. In that Office there is a *Rubrick* directing where the *Sermon* is to come in: and therefore I shall in the next place say something to you concerning *Preaching*. Which is a Duty to be performed by every Priest, according to the Authority given to him at his Ordination, in those words, *Take thou Authority to Preach the Word of God, and to Minister the Holy Sacraments, in the Congregation, where thou shalt be lawfully appointed thereunto*: And the Prayer made after the Ordaining of Priests,



Priests, *That God's Word spoken by their mouths, may have such success, that it may never be spoken in vain.*

Now to make it thus successful a great many directions might be usefully given, concerning both the *Matter* of Sermons, and their *Form*; their *Stile* also, and manner of *Delivery*, with distinct *Pronunciation*, and such like: into which if I should launch out, they alone would be sufficient to fill a little Book. I shall therefore only briefly desire you to consider, the state and condition of your Auditory, and to suit your Discourses thereunto. Country People are not to be troubled with Controversies and Disputes; but to be plainly taught, what to believe and practice.

1. Therefore endeavour to instruct and settle their minds in the Principles of Religion. And for this end study well the Works of

of Two Late Bishops of *Chester*. One of which (Dr. *Wilkins*) hath wrote a Treatise of *Natural Religion*: and the other (Dr. *Pierſon*) hath given a full account of the *Chriſtian*, in his admirable Book upon the *Apoſtles Creed*.

2. Eſpecially inſtruct them in the great Fundamental Article of our Religion, the *Divinity* of our Blessed Lord and Saviour; and of the Holy Ghoſt: ſhowing them how all our comfort is built upon this. And truly I look upon it as a ſingular Providence of God, that he did not ſuffer thoſe Hereticks who now boldly ſtrike at this great Article of our Faith, to ſtart up in an ignorant Age; but in a time when there are ſo many able Men in the Church to beat them down. God hath furniſhed us with a great number of ſuch excellent Perſons, as have thoroughly ſtudied the Holy Scriptures, and the Ancient Doctors of the Church:

Church: And they who have not had opportunity to make such improvement in Divine Knowledge, may furnish themselves out of their Writings, which these Hereticks have occasioned. Particularly out of the Bishop of *Worcester's* Discourse about the *Blessed Trinity*; which is not long, but very full and satisfactory.

3. Yet I must admonish you, when you find it necessary to discourse to your People upon this Subject, that you be mindful of His Majesties late *Injunctions*; and not presume to invent any new ways of explaining so sublime a Mystery, as the *Holy Trinity*, or use any other terms to express it, but such as the Ancient Christians used, and are in the Articles of our Religion, the Three Creeds, and our Liturgy. Which teach us, that our Blessed Saviour is the *Son of God*, in the highest and most proper sense of these Words, by  
*Eternal*

*Eternal Generation.* In like manner we are to believe that the *Holy Ghost* is God, proceeding from the Father and the Son. This may be evidently proved out of the Scriptures, wherein God hath thus far revealed his own most Blessed Nature, as well as his Mind and Will unto us. But how the Son is *Begotten* of the Father, and *how* the Holy Ghost *proceeds* from both he hath not revealed unto us (because it is as *incomprehensible*, as the Divine Essence is) and therefore we must not adventure to say any thing about it. For though we know that *the Son is God*, and *the Holy Ghost is God*, and yet there are not *Three Gods*, but *one God in Three Persons* (because the Holy Scriptures plainly declare the Son to be a distinct Person from the Father, and the Holy Ghost from both) yet what it is that makes the distinction of the Person of the Son, from the Person of the Father,

Father, &c. that is not declared to us by God, who only knows it, and therefore is not to be enquired into. Accordingly the Holy Fathers of the Church frequently admonish us to forbear such enquiries, in that Memorable saying of theirs, τὸ πῶς φέρη, ἐνλεῖν search not into the manner, *how* such things can be, but shun such enquiries. For the *manner* of the Sons Generation, and the Holy Ghosts Procession, can be comprehended by none but themselves.

But such things being let alone, as out of our reach, let it be your business to establish the People in this great Truth, that Jesus Christ is really *the Eternal Son of God, begotten of him before all Worlds*: By representing this to them as the great support of their Souls; which may safely rely upon one *so mighty to save*. For he who is persuaded that our Saviour, *is perfect God, as well*

*well as perfect Man*, can no more doubt of his Power to communicate all Divine Grace to us ; than he can doubt of the Vertue of his Sacrifice, to make satisfaction for our Sins, and work our Reconciliation with God : whereby whatsoever might hinder his Divine Communications to us, is taken out of the way. We are sure, if this be true, that he is an Everlasting Spring of Divine Grace, to the whole World ; would they but believe on him : Whereas it is inconceivable how any mere Creatures, should be so highly exalted, as to be possessed of Omnipotence and Omniscience ; that is to be able to know all our needs, as well as to supply them. Which it is easie for our Blessed Saviour to do, if he be the *Eternal Son of God* ; who hath taken out Nature into a personal Union with himself.

4. Which

4. Which great truth being firmly established in their belief, endeavour I beseech you to improve it all you are able, to the amendment of their lives. Such an amazing love of God, ought to have a mighty effect upon us all; and will make a great change in us, if it be heartily believed, and pressed home by serious consideration. Let that therefore be the great business of your Preaching, to reduce this and all other Christian Truths, to Christian Practice. Make them sensible what manner of Persons they ought to be *in all holy Conversation and Godliness* (as St. Peter speaks) being so nearly related to the Son of God. Whatsoever Sin you know them to be addicted unto, lay the heinousness of it before them; especially after God hath loved us so much, as to give his only begotten Son *to redeem us from all iniquity, and purifie us to himself a peculiar*  
C People,

people zealous of good Works. Whatsoever duty you know them to neglect, or to be remiss in the performance of it, represent to them how dangerous it is to disobey our Blessed Saviour, who hath made this the test of our love to him; that we keep his Commandments. Remember them frequently of what he said to his Disciples, in his last Discourse he had with them, *XV John 14. Ye are my Friends, if ye do whatsoever I command you.*

5. Endeavour to convince their judgment about these things, by clear Reasons; and then to awaken their Affections by your Zeal and Fervour. And that will be excited in you, by an inward sense and feeling in your own hearts, of that which you deliver to your People. It is an admirable observation of *Erasmus* (in his Book *De ratione Concionandi*) upon those words of our Saviour concerning *John* the Baptist, *V John*



35. He was a burning and a shining Light. ARDERE PRIUS EST, LUCERE POSTERIUS. To burn (with Zeal, that is, for God, and fervent affection to the People) is the first thing; and then we shall shine, by Christian instructions. Which will be faint and feeble, if they do not proceed from an ardent Spirit.

6. And there is very much in another thing of which the same great Man, put me in mind, in another part of his Works; Lib.V. Epist. 27. Where he tells *Jodocus Jonas*, *Non parum ponderis adder orationi tuæ, si quæ doces, potissimum ex arcanis voluminibus haurias, si vita doctrinæ responderit; si docendi Officium, nullâ gloriæ, nullâ quæstus suspitione vitietur.* 'It will add no  
'small weight to thy Sermons, if  
'thou draw those things that thou  
'tatchest chiefly out of the Holy  
'Scriptures; if thy life be corre-  
'spondent to thy Doctrine: and the  
C 2 'Office

‘ Office of instructing, be tainted  
 ‘ with no suspicion of vain glory,  
 ‘ or worldly advantage. The  
 proof of what you say out of the  
 Holy Scriptures, rightly expound-  
 ed and fitly apply’d, will certainly  
 make it very powerful. For  
 what is there that hath so much  
 force in it; as the Authority of  
 God? All Believers have a great  
 reverence to his Word; which  
 the Ancient Christians thought  
 the highest learning. Insomuch  
 that the *Abyssines* (who retain  
 much of the ancient Simplicity)  
 are never so pleased, as to hear the  
 Word of God alledged; and the  
 more Scripture any Man hath in  
 his Sermons, the more learned  
 they esteem him. So *Ludolphus*  
 informs us in his late *Historica Ethi-*  
*opica*, Lib. III. Cap. V. N. 16.

7. And there is nothing in the  
 • Holy Scripture that you ought to  
 explain with greater care, or in-  
 culcate more frequently, than the

Cove-

*Covenant of Grace*, which God hath made with us in Christ. The terms and conditions of which you should endeavour to make your People thoroughly to understand ; both on Gods part, and on their own: together with the *Mediator* of this Covenant, and the means whereby he purchased such gracious Conditions of Salvation for us.

But above all things we must take the greatest care that our life, do not contradict our Doctrine : for it is not sufficient that our Conversation in this World be innocent and unblameable, but we must endeavour to make it exemplary and useful : It must be so ordered as to convince the People that we firmly believe, the excellence of those Vertues which we commend to them : and that our chief aim and design, is to save their Souls. This will procure us love and esteem ; and

make the People look upon us with Reverence, as *Men of God*. Our Office, which is indeed very honourable, is not sufficient to secure us from contempt; if we act not according to it. Nay, men are prone to pry into our lives, to see if they can find a justification of their own evil Practices, by ours. Which is the argument that *Isidorus Peleusiota* uses to a Bishop to be very cautious (Lib. IV. Epist. 219.) ἐπὶ ἀπὸ μυρίων ὀφθαλμῶν καὶ γλωσσῶν ἐκείνη κατανίξεται εἰς. *because his Life is scanned, and strictly examined, by a thousand eyes and tongues.*

I shall say nothing particularly of our care to avoid, any tangle of *Vain Glory*, and desire of applause in our Preaching; but conclude this matter, with this plain admonition. That in an age so degenerate, as that we now live in, we ought to give all diligence, to shine as *Lights in the World*, as well

well as to be harmless and blameless, the Sons of God, without rebuke, in the midst of a crooked and perverse Nation; holding forth the Word of Life: by our exemplary conversation, that is, as well as by Preaching, II Philip. 15, 16. This St. Paul there makes the duty of all Christians: but above all it concerns the Ministers of Christ; whom he himself calls (V Mat. 13. 14.) in a peculiar manner, *the Salt of the Earth, and the Light of the World.* And there never was greater need than now, that we should study to season Men, not only with wholesome Doctrine, but an holy Example: that we may preserve them from the Corruption, which is in the World through lust. There is a most dangerous putrefaction of manners (as I may call it) which hath so universally spread among us, that I look upon the Nation as lost, if we should lose our Saviour. Nothing can then

preserve it from utter ruin and destruction. And therefore let us distinguish our selves from others, by our diligence in our calling, by our exemplary Piety and Holiness; that if it be possible, we may save our Nation from perishing.

SECT. VI. The next Office wherein you are concerned, is the *Ministration of Baptism of Infants*. Concerning which I shall only briefly admonish you of these things following.

I. First, that it is your duty to instruct your People frequently, in the nature of this Sacrament: that they may not imagine it an indifferent thing whether their Children be Baptized or no; nor bring them carelessly to the Font, as an old Ceremony that hath been long used in the Church: But they may look upon it as, indeed

deed it is, a solemn dedication of their Children to Christ, and their entrance into the Covenant of Grace; which they stand bound sacredly to keep. And consequently call upon them often to consider their Children after this, as *Christ's Children*; by whom they are regenerate and born again: and therefore ought to be carefully brought up in the nurture and admonition of the Lord.

VI *Ephes.* 4.

2. More particularly put them in mind that in Baptism a solemn profession is made of belief in the *Blessed Trinity*: that is of God, in *Three Persons, Father, Son, and Holy Ghost*: Unto whose Service we are there devoted. For it is no frivolous observation of *Theophylact* upon those Words of our Saviour, *XXVIII Mat.*

19. *Go and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,*

That ἐκ εἰς τὰ ὀνόματα ἀλλ' εἰς

τὸ ὄνομα ; he does not say, Baptise them into the *Names*, but into the *Name* of the Father, Son, and Holy Ghost. For though they be three, yet their Name, viz. ἡ θεὸς ἑὺς, *Their Godhead* is but one, as he there explains it. One God in three Persons, of whose Love and Favour we are assured in Baptism : and should value it above all the Riches in the World.

3. And therefore admonish them what care they ought to take to give up their Children, as soon as they can to this *Blessed Trinity* : That they may be under their Care, and partake of the *Grace of our Lord Jesus Christ*, and of the *Love of God*, and the *Communion*, or *Communication*, of the *Holy Ghost*, as St. Paul speaks, 2 *Corinth. XIII. 14.* And the *first Rubrick* before the Office for private Baptism directs them to admonish the People often, that they defer not the Baptism of their Children, longer than the first or Second Sunday



Sunday next after their *birth*, or other Holy-day falling between; unless upon a great and reasonable Cause to be approved by you.

4. Next of all you are bound by the following *Rubrick*, to warn them, that without great Cause and Necessity, they procure not their Children to be Baptized at home in their Houses. The reason of which is given in the *first Rubrick* before the Office of *Publick Baptism*, which sets forth the convenience of administering Baptism, only upon Sundays or other Holy-days, when the most number of People come together: *First*, For that the Congregation there present may testify the receiving of such as be newly Baptized into the Number of Christ's Church; and *Secondly*, that every Man present may be put in remembrance of his own Profession made to God in his Baptism. Which are such wise and holy Reasons, that every Man of Conscience,

ence, who is Considerate, will yield unto them.

5. Advise Parents also about the *Choice* of Godfather and Godmothers, and of the *usefulness* of them. *First*, about their *Choice*, that they be such Persons as have a sense of Religion and understand it; and will take some care, it may be hoped, of their Children, if they themselves should die before they be grown up. It is supposed that as long as Parents live, they will put their Children in mind of their Vow in Baptism: which is the reason that no new Obligation, besides that they have already, is laid upon them, by making them Sureties for their Children. But without this solemn undertaking for them, other Men would not be so ready to assist them, and look after their Education; as it is to be hoped this will make them. Which shows the other thing; the *usefulness* of this Institution: Which in the beginning  
of

of our Religion, was in a manner absolutely necessary. For when Parents were sometimes snatch'd on a sudden from their Children, by bloody Persecutors : They might have been brought up in *Paganism*, if these Spiritual Parents had not been engaged to look after them, and instil Christian Principles into them.

6. You give a charge, after Baptism, to the Godfathers and Godmothers, that they take care, the Child be brought to the Bishop to be confirmed by him, so soon as he is fit for it : And therefore you would do well to remember them, as you have opportunity, of this part of their Duty ; and in order to it to see they be instructed in the Church-Catechism set forth for that purpose.

SECT. VII. Which is the next part of your care diligently, upon Sundays, and Holy-days, to instruct

instruct and examine openly in the Church, so many of the Children of your Parish sent unto you, as you shall think convenient, in some part of the CATECHISM. They are the very words of the *first Rubrick*, in the end of that Office where, in the next *Rubrick*, Fathers, Mothers, Masters, and Dames, are ordered to cause their Children, Servants, and Prentices (which have not learnt their Catechism) to come to the Church at the time appointed, and obediently to hear and to be ordered by you, till they have learned all that is appointed in the *Catechism* for them to learn. It is to be hoped they will do this, if you call upon them, and beseech them to take care of it : letting them know that you are ready and desirous to perform your Duty, if they will do theirs.

And mark, I beseech you, what is required of you, not only to *examine* the Children in the *Catechism*,  
(that

(that is, to ask them the questions, and receive their answers) but to *instruct* them therein ; that is, teach them the meaning, and make them understand the weight of every word. If you would spend a quarter of an Hour, in this exercise all the Summer long, when the days are long, at Evening Prayer, after the Second Lesson (as the *Rubrick* appoints) it would be of wonderful use both to your selves, and to your People. I say to your selves as well as the Parish : because it would put you upon Considering, Collecting and Digesting, such proper places of Scripture as relate to every Article of the Creed, and to the Commandments, and to all other parts of the *Catechism*. And upon studying also and framing the plainest and clearest Explications, and Illustrations of every Point ; couched in so few words, that they might easily be carried away and remembred. Which being once well

well done, it would serve you all your Life: The same thing being to be repeated over and over again every Year. For I suppose you may be able once a Year to go through the whole Catechism: Which would certainly edify your People very much, and make them more capable to understand your Sermons, by having a clear Notion of many Terms, which you have constant occasion to use in them. It would bring People also to Church in the Afternoon: For they would soon perceive this short Instruction to be as useful as any Sermon. And consequently they would observe the Lord's-day better: For I cannot but think, that many would by this means, have your Explication of the Catechism by Heart; and be able to instruct their Children again at home.

I shall quicken you to this, by what I find was done about it in the Reign of King *James I.* who  
sent

sent strict Orders to the Arch-Bishop of Canterbury, both concerning *Preaching* and *Catechising*; especially the latter: Which he would have by all means continued in the *Afternoon*, according to the former custom in England (so his words are) which it seems then began to be disused. And of this the Lord Keeper *Williams* saith the King was so desirous, that he declared, *If his Bishops would not take care that it should be done, he would recommend it to the care of the Civil Magistrate.* And in a Letter to the Bishop of London, he tells him the reason of all this.

*He saw many going away to Popery; or Anabaptism, or other points of Separation, - and considering with much admiration, what should be the cause of it (especially since he opposed both so much himself) he could think of none in greater probability, than the lightness, affectedness, and unprofitableness, of that kind of Preaching, which had of late Years been much taken up*  
in

in Court, University, and Country. The usual scope of very many Preachers being noted to be soaring up in points of Divinity, too deep for the Capacity of the People; or the mustering up a great deal of reading; or the displaying of their own Wit; or an ignorant meddling with Civil Matters; or the venting their own Distasts, &c. So the People being bred up with this kind of teaching, and never instructed in the **CATECHETICAL** and Fundamental Points of Religion, were easily led aside from their Religion, either by Papists, or Anabaptists, or other Sectaries. This I find in the *Cabala of Letters*, p. 112. which is necessary to be considered now: Because since that time, the Explication of the Catechism in the Afternoons hath been much neglected; unto which we have reason to impute the instability of many Souls in their Religion.

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SECT. VIII. When the Children of your Parish are thoroughly instructed in the Church-Catechism, and *are come to a competent Age*, (as the words of the *third Rubrick* are, in the end of that Office) you are to take care that they be brought to the Bishop, to be *Confirmed by him*.

Now such little Children as are commonly presented to the Bishop, cannot be thought to be of a *competent Age*. Which is explained, both in the Title of the *Order of Confirmation*, and the Preface to it, to signify such as *are come to years of Discretion*. That is, to understand what they do; and consent to renew the solemn Promise and Vow, that was made in their Name at their Baptism, ratifying and confirming the same in their own Persons, and acknowledging themselves bound to believe and do what their Godfathers and Godmothers undertook for them.

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As you are bound therefore, (by the *last Rubrick*, at the end of the Catechism) when the Bishop gives notice of his intention to Confirm, either to bring or send in Writing, with your Hands Subscribed thereunto, the Names of all such Persons within your Parish, as you shall think fit to be Presented to him to be Confirmed : So I beseech you take care you set down the Names of none, but such as have a sense that they take upon themselves an Obligation, to keep their Vow in Baptism ; and are resolved to do their Duty *towards God*, and *towards their Neighbour*, as they have been taught in their Catechism.

In short, I think none ripe to be Confirmed, but such as are fit and disposed, immediately after it, to receive the Holy Communion of Christ's Body and Blood. Our Church seems to signify so much, when in the end of this Office it Ordains, That *none be admitted to*

to the Holy Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed. One of these is plainly here made, a Preparation for the other: And as none should be admitted to the Communion till they be Confirmed; so being Confirmed (or ready for it, and desirous of it) I take it none are to be refused the Communion.

It is of the greatest Concernment therefore, that young People be *discreet* and serious before they be brought to be Confirmed. Of the Necessity of which King *James* before-mentioned, was as sensible, as he was of the Necessity of Catechetical Instruction. For his Son (who was afterwards King *Charles the Martyr*) was not Confirmed till the *thirteenth* year of his Age. Then he was Confirmed on *Easter Monday, 1613.* in *Whitehall-Chappel*, after a *long and strict Examination* by the Arch-bishop of *Canterbury,*

*Canterbury*, and the Bishop of *Bath and Wells*, as Dr. George Hackwell, who was an Ear-witness of the Satisfaction he gave, tells us in a little Tractate he wrote upon that Occasion, concerning *Confirmation*.

I conclude this Section with these remarkable Words of a famous Divine of our Church, Dr. *Jackson*, in his X Book upon the *Creed*, Chap. 50. (which I have mentioned, with a great deal more upon this Subject, in a little Book about *Baptism*, near Forty Years ago) *Whether the solemn Baptizing of all Infants, which are the Children of presumed Christian Parents, throughout this Kingdom, without solemn Ass stipulation, that they shall at years of Discretion, personally ratify their Vow in Baptism in Publick, in such manner as the Church requires, be not rather more lawful or tolerable, than expedient, I leave with all submission, to the consideration of higher Powers.*

In like manner may I be bold to put this Question, Whether it be to any purpose to admit those to this solemn Act of Ratifying and Confirming their Vow in Baptism, who are not arrived at such *Years of Discretion*, as understandingly to consent thereunto, and to remember it all the Days of their Life. For I fear many have been Confirmed, who have no more Memory of what they then did; than they have of what was done to them in Baptism.

SECT. IX. The next Office wherein you are concerned, is *the Solemnization of Matrimony*. Which though it be not a *Sacrament*, yet is such an Holy State, that as there is the greatest reason it should be solemnized with publick Rites and Forms by the Ministers of Christ; so they ought to take care to perform it in a very solemn manner.

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It may be demonstrated, that no Marriage anciently was ever made among Christians, which the Church did not allow: and the Benediction of Marriage by the Priest was a sign of that allowance. Nay among the Jews it is manifest from the Story of *Boaz* and *Ruth*, that Marriage was Celebrated before the Elders. IV *Ruth* 11. And *Epiphanius* was of Opinion, that our Lord was invited to the Marriage of *Cana* in *Galilee*; that, as a Prophet he might bless the Marriage.

And therefore it ought to be celebrated in the Church, in as publick a manner as may be; and with such Gravity and seriousness, as becomes the Place, and the Priestly Function, and the State it self, which is Holy and Honourable. In order to this, the People are to be instructed often, with what Advice, Deliberation and Reverence, such a weighty Matter,

matter, is to be undertaken. Of which they are excellently admonished in our Liturgy at the time of Marriage: and should be admonished before-hand, that they may not lightly or wantonly enterprize it, but discreetly soberly, and in the fear of God.

For the better security of this, keep strictly to LXII Canon, which requires you to marry none except the Banns of Matrimony have been first Published in time of Divine Service, three several Sundays, or Holy-days: Or a License have been obtained to do it without, according to the Canons C.CI.CII.CIII. Which most reasonably constitute, that none be Married either with License, or after Banns Published, under the Age of *One and Twenty Years compleat*, without the consent of their Parents, or of their Guardians and Governours, if their Parents be deceased.

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Remember also that Marriage is to be celebrated publickly in the Parish Church or Chappel, where one of the Parties dwelleth, and in no other place, and that between the hours of Eight and Twelve in the Forenoon. For which reason care is taken by the *Second Rubrick* in the Office of *Matrimony*, that if the Persons that are to be Married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the One Parish shall not Solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

These Laws are the more Sacerdly to be observed, because they are for the preservation of Human Society. Which made *Plato* say in the beginning of his Book *de Legibus*, that the *Γαμικοὶ νόμοι*, the Laws for the regulating Marriage, should be the very first, which a Law-giver



giver should establish : because the Propagation of Mankind is the support of Cities and Kingdoms : of which if due care be not taken, all other Laws are in Vain.

This very consideration, that Marriage is *Seminarium generis humani* (as *Tertullian* calls it Lib. 1. *ad Uxorem* cap. 2.) was sufficient to make our Church so very cautious in its Constitutions about this important affair : that those many mischiefs might be prevented, which have insued, from the neglect of them in many places. Which have been no less than *incestuous Mixtures* : together with the ruin of several Families, great grief of Parents, by the disobedience of their Children : which hath quite alienated their Affections one from another : not to mention the contempt and reproach it hath brought upon those of the Clergy or others, that have had a hand in these irregular actions.

I question not but all imaginable care will be taken in my Diocess, that no License be granted, but according to the Canon: and, none of My Clergy I perswade my self, can be so mean, as to let a little Money prevail with them to dishonour their Holy Calling, by violating those Wise and Pious Constitutions of our Church, which they have sworn, as I take it, to observe, in their Oath of *Canonical Obedience*.

SECT. X. The next Office which follows in our Liturgy, is that of *Visitation of the Sick*; which ought to be attended very seriously; as much, if not more than any else. For Men are never so sensible of the everlasting concerns of their Souls, as they are when they lye on a sick Bed. If they had no thought of God before, no reflections on their ways; they can scarce avoid them, in that  
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condition. *Pliny* tells us, he learnt this by the Sickness of a Friend of his, *Optimos nos esse, dum infirmi sumus*, that we are then the best Men, when we are sick. Read a most pithy Epistle of his, which is wholly upon this Subject. *Lib. VII. Epist. XXVI.* Where among other things he tells *Maximus* (to whom it is directed) 'then a Man remembers that 'there are Gods (that you know is 'the Pagan Language) and that 'he himself is but a Man. Then 'he envies no Man; admires no 'Man; despises no Man; Riches 'signifie nothing to him, nor Ho- 'nours; Lust is extinguished, &c. 'all that he desires is, that he may 'recover his Health, purposing 'then to lead an innocent and 'happy Life. So that whatsoever 'Philosophers endeavour to teach 'in many words and many Vo- 'lumes; that I may teach thee 'and my self in this short Precept :

*‘ Ut tales esse sani perseveremus, quales nos futuros profitemur infirmi,* that we continue such when we are well, as we promise to be when we are sick. So he concludes that Epistle.

By which you cannot but see what an opportunity the Sickneſs of any of your Pariſhoners affords you, to help forward the Salvation of their Souls, by your Prayers, Inſtructions, and Exhortations: when they are moſt diſpoſed to receive them, and to be tenderly affected with them. Do not ſtay therefore till notice be ſent you by thoſe about them, of any ones Sickneſs (for they are too apt to defer it, till there be no hope of life left) but when you hear of it, repair to ſuch Perſons, and apply your ſelves to them in ſuch diſcourſes as are proper to their condition.

Examine them, as the Office directs, about their belief in God,  
and

and in Jesus Christ, and all the rest of the Articles of the Christian Faith. If they have led a bad Life, contrary to their belief, represent to them how highly it concerns them to repent, and resolve to become new Men. Bid them consider how much they have neglected God, and his Divine Service (which is a common Sin) and also what wrong they have done to any of their Neighbours; that they may make them what Satisfaction they are able. If they have lived in most things regularly, but been negligent in some Duties; comfort and support them with this perswasion, that God hath sent this Sicknes to perfect what was wanting in them. As for such as have led truly Pious Lives, void of Offence towards God and towards Man, they are to be strengthened with all the Consolations that are in Christ; and raised in their hope

of Remission of Sin and Eternal Life, which will banish all fear of Death. By this means not only the sick Person may receive great Benefit; but all the By-standers also, who hear your Discourse: Which may raise such a sense of things in you, as will much improve your selves.

And here I shall admonish you only of one thing more, leaving you to the directions in the Office, for the rest: That *Absolution* of Penitents, is a thing of great moment; which may alone be sufficient to convince you both of the *Dignity*, and the *Difficulty* of your Holy Function. For what an high Honour is it to be made a Judge of the state of Mens Immortal Souls, and to pronounce a Sentence upon them, according as you find them, upon Examination? But how industriously then ought you to labour to understand the Gospel of Christ, where-

whereby you are to Judge ; that you may not pass a wrong Sentence, through ignorance of the Conditions of Salvation by Christ? Whose promises are made plainly to an Holy Life, which if it hath not been minded, till a Man come to die; let him not despair of God's Mercy, but take heed how you absolve him in his Name: For we can make no certain judgment of Men, by what they resolve in their Sickness, when they have no Temptation to run on in their former Wicked course of Life: but must stay to see how they will keep their Resolutions, which they too often break, when they are well. If they do not live to give a proof of their Sincerity, God notwithstanding, who knows the Secrets of all Hearts, if he see them to be sincere, and that they would be stedfast, should they have recover'd their Health; will undoubtedly absolve them, though

they depart the World without our Absolution. In short, this may well (as the *Pythagoreans* were wont to admonish their Schollars) make, you reverence your selves, so as to live up to this Dignity and high Authority, he hath committed to you: and this very Power, if you use it well, will procure you reverence from others, who understand any thing of Religion.

At the end of this Office, is annexed the Order of Administring the Communion to the Sick: which Mr. Calvin himself thinks (though it was not the usage of Geneva) should not be deny'd to them, if they desired it, and understood what they did, and were disposed with solemn Resolutions to renew their Covenant with Christ. But timely notice ought to be given of this desire, with a signification how many there are to communicate with the Sick Person, which must be three or two at the least; unless



less it be in the time of a Plague ;  
or other Contagious Disease, when  
the Minister may Communicate  
with him alone.

SECT. XI. Concerning the  
next thing in our Liturgy, which  
is *The Order for the Burial of the*  
*DEAD*, there needs not much  
to be said. But that commonly  
Men and Women are apt to be  
very serious, when they see their  
Friends and Neighbours laid in  
their Graves: and therefore what  
you are then ordered to say either,  
when you meet the *Corps*, or in  
the *Church*, or at the *Grave*, should  
be pronounced with great Gra-  
vity, Earnestness, and Affection ;  
that the Hearts of those who are  
present may be moved with it.  
If you are desired to come to the  
House of the Deceased, and  
thence to accompany the *Corps* to  
the *Grave*, you may have an op-  
portunity to put those in mind  
who

who sit near to you, of preparation for Death; which should never be out of our thoughts, but then especially be sensibly reflected on, when we have a Spectacle of Mortality before our Eyes. Who was as strong and healthy perhaps as any there present; and yet on a sudden snatch'd away. Such things piously represented, are apt, (for the present at least) to touch Mens Hearts, and make deep impressions there.

SECT. XII. Of the *Churching of Women*, after Child-birth, I shall say only this: that the First *Rubrick* directs that the Woman, at the usual time after Delivery, shall come into the Church decently Apparelled, and *there kneel down in some convenient place, as hath been accustomed.* Now the accustomed place (it appears by our Old Common-Prayer Book before the Restauration) was *nigh to the Commu-*

*Communion Table.* To put her in mind I suppose, that she should take the next opportunity, to receive the Holy Communion: if there be none that day, when the last *Rubrick* declares, it is convenient she should partake of it. Unto this therefore you are to Exhort her, that she may perfect her acknowledgments of Gods goodness; by the highest *Thanksgiving* the Church can offer; and which is proper and peculiar to Christian People.

SECT. XIII. The last Office wherein you are concerned, is the Reading *the Communion*, which is to be done but once a Year, on the first day of *Lent*: though the Prayers then appointed are to be used at other times, as the Ordinary shall appoint. This if done solemnly, though it seem a thing of no great labour; yet might have a great effect. For  
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every one knows (or ought to know) that the *Lent Fast* was Instituted, to be a time of *Repentance*: and to bring Men to it, what can be more effectual than this *Denunciation of God's Anger and Judgments against Sinners*; with most comfortable assurances of Grace and Mercy to the Penitent?

I know it is hard, as the World goes, to get a Congregation together, upon that day; when this is required to be read in the Church. You may therefore read it on the *First Sunday in Lent*; and then put the Sense of it into your Sermon: where it may be proper to press them to weigh every part of it distinctly. And in order to it, remove that foolish Objection, which I have heard some have in their Mouths, that they cannot endure to Curse their Neighbours: by showing them plainly, that they are not the  
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Curses of the People, but of God himself, which he hath denounced against Sinners. To which when the People are ordered to say AMEN, they only consent to the truth of that which God saith. The very *Office* teaches this, when it declares the end of reading those Curses gathered out of the XXVII of *Deuteronomy* and other places of Scripture, and the Peoples saying *Amen* to them; *that they may flee from such vices, for which they affirm with their own mouth the Curse of God to be due.* And represent to them also, that whether they will affirm these Curses to be due, or no; they will fall upon them, if they be such Sinners as are there named: and the sooner, because they refuse to say *Amen* to the Words of God: that is affirm what he affirms, who is *the Faithful and the True.*

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This Cavil being taken away, it will be easie to make them sensible, how useful it is for them to joyn with you in this *Commination*: which may awaken drousy Souls, to consider and amend their evil doings ; that they may escape those Judgments that are threatened to them, which are unavoidable, if they go on still in their Sins.

There was something like this among the ancient *Jews*, who at certain stated times, were wont to denounce a general *Anathema*, against all the *Israelites*, who knowingly and willingly, violated such and such Laws. A Form of which Mr. *Selden* hath given us out of their Ritual, called *Colbo*, Lib. IV. *De Jure Nat. & Gent.* cap.7. This it is likely the Christian Church thought fit to imitate ; not by denouncing a formal *Anathema*, but only by a solemn recital of the Threatnings in God's Laws, against  
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impenitent Sinners : And their affirming the truth, and certainty of them. Which in the *Romish Church* came at last to such an *Anathema* as I now mentioned in the Jewish Ritual : call'd, *The greater Excommunication* : which here in *England* was denounced by every Bishop twice a year ; and by every Parish-Priest four times a year, against certain Persons. A Form of which *great Curse*, the same most Learned Person hath given us, out of the Ritual, according to the use of the Church of *Sarum*, in his first Book *De Synedriis*, Cap. X. where he observes that in the room of this our first Reformers only ordered this *Maledictory Commination* (as he well styles it) to be used once a Year.

In the beginning of which *Commination* there is mention made of a godly Discipline in the *Primitive Church*, whereby such Persons as stood Convicted of notorious sins, were

were in the beginning of *Lent* put to open Penance. This Discipline we there wish might be restored again ; but seem to suppose, that for the present, we can only, instead of it, *denounce God's anger and judgments against sinners*, and make them say *Amen* thereunto ; whereby they may stand *Convicted* in their own Consciences, that they are under the Curse of God, and so be brought to Repentance. Had we not need then do this very seriously, if it be all that we can do of this kind ? Yet let it be considered, whether we may not be able to do something more ; if we will attempt it. For may not scandalous Persons be more frequently presented, than they are ? May not private Admonitions, if not publick, be more used ? Let us not then think fit to do nothing, because we cannot do all that we would. The right way to enlarge our Authority, (of the want of which we complain)



plain) is to use that which we have uprightly and faithfully. That is, if we presented none in the Ecclesiastical Court, till private Applications had been made to them, with seriousness and earnestness, unsuccessfully; and if it were done without respect to Persons, Parties, or Interests, we might bring our Courts into that just esteem and credit; which they ought to have.

And having mentioned private Admonition, let me, in a few words, remember you, that at your Ordination, you promised to use both publick and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and occasion shall be given. And perhaps more good might be done this way than any other; if it were done at fitting times, with as much secrecy as may be, and with apparent affection to them. In some Cases per-

perhaps it may be done most effectually, by Letter : which may be sent, when you cannot have opportunity to speak to them. And here it may be proper to admonish you, that Dissenters from our Church are thus to be dealt withal ; by some way of private Conference with them , not by Preaching against them, for they are not there to hear it. Our own People indeed are by publick Discourses, as well as otherways, to be confirmed and established in our Communion : But there is no way to reduce them, but by private arguing with them. Which is not to be omitted ; because the present act of Indulgence, doth not justify them in their separation, but only suspends the Punishments to which they were before liable. Still they are in a state of Schism, out of which you should endeavour to recover them, by kind Perswasions and Arguments, which may work more upon

upon them than all the Penalties formerly *inflicted*, which made them Angry, but did not Convert them.

For the Conclusion of this part of my Treatise, I should upon the mention of LENT have said something concerning that *Fast*, and other days of *Fasting or Abstinence*, appointed by the Church, which if Men could be perswaded to observe, as times of Recollection, and Examination of themselves, and Prayer, they would find great benefit thereby, to the encrease of Christian Piety. I wrote a little Book about it in the beginning of the late Reign; which had the Approbation of my Superiours: But I have not room to say more of it here. Nor of the *Festivals* which are ordered to be kept, in Commemoration of great Blessings God hath bestowed upon us. Of which you should endeavour to make your People sensible; whereby they may be induced to observe them with  
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Religious Joy. Especially the three chief Festivals, in memory of our Saviour's *Nativity*, *Resurrection*, and the *Coming of the Holy Ghost*.

But it is time to proceed to the other part of this Discourse, which I propounded in the beginning: And I must be the shorter in it, because I have been longer in this, than I at first intended.

PART

## PART II.

**H**AVING laid before you the Duties both private and publick, which belong to your Holy Function ; I come now to treat a little of *the Spirit wherewith they ought to be Performed.*

SECT. I. And above all things you must labour to possess your Hearts with a Spirit of *Love to God*, whose Servants you are, and who employs you in the most Glorious Work, in the World. A Spirit, I say, of *Love to God the Father*, who hath sent his Son to be the Saviour of the World, and to God the *Son*, who loved the Church and gave himself for it ; and to God the *Holy Ghost*, who hath, by

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a peculiar Grace, separated you from other Men, to Minister unto Christ in his Church. Which was a Witness of what was said to you at your Ordination; *Receive the Holy Ghost, for the Office and Work of a Priest in the Church of God.* These were not empty words, nor mere lofty Expressions, without any Power in them: But an effectual Prayer for the Holy Spirit of Grace, which was then conferred upon you. And should mightily move you to serve the Church of Christ, in the love of the Spirit, as St. Paul speaks, XV Rom. 30. That is, in the Love, which the Spirit of God inspires you withal. For, as he saith before in that Epistle V. 5. *The love of God is shed abroad in our Hearts, by the Holy Ghost which is given unto us.* So we pray in the Hymn, which is recited at the Ordination of Priests.

*Come*

*Come Holy Ghost, our Souls inspire,  
And lighten us with Cælestial fire.  
Thy blessed Unction from above,  
Is comfort, life, and fire of Love.*

These are not vain words, if sent up with ardent Affection to God, but procure for us the power of the Holy Spirit, to enlighten, and enliven, and warm our Hearts with the Knowledge and Love of God our Saviour. Which Love we should every day endeavour to stir up; by reflecting upon the wonderful Love of God the Father, Son, and Holy Ghost unto us. For so *St. Chrysostom* notes upon those words of *St. Paul*, XV *Rom.* 30. *He mentions the Love of the Spirit,* *καὶ ὁ πατήρ, ὁ χριστὸς ἠγάπησεν τὸν κόσμον, καὶ ὁ πνεῦμα;* *For as Christ and the Father hath loved the World, so hath the Spirit.* Upon this Love we ought to reflect every Morning, and ponder it so long,  
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till we find it excite in us that *Heavenly fire* of Love to God ; which we prayed for at our Ordination.

For if we preserve this Flame in our Hearts ; it will make us cheerful as well as diligent, restless and unwearied in the work of the Lord. Nothing can carry us thorough it, like this ; and render it so easy and sweet to us : as to think we are serving our good God, in that which he loves and delights to have done ; and to see that every thing we do proceed from love to him, and to his service.

Our Saviour teaches us, that this is the Principle by which all his Ministers ought to Act, in the Question which he asks *St. Peter*, and repeats it thrice after his Resurrection, *Simon Peter lovest thou me?* (XX *Joh. 15, 16, 17.*) And in the command which follows upon his profession that he sincerely loved Him *Feed my Lambs, and feed my Sheep* take



at Hea take care of the Souls of Young  
 which and Old, that they want not their  
 Ordina proper Food. For they are so  
 dear to him (as *Theophylact* there  
 same in Notes) that he makes our care of  
 cheer them, to be the mark of our Affe-  
 ction to him ; *Τῆς εἰς αὐτὸν ἀγάπης*  
 of the τὸ τοιοῦτον τεκμήριον. For it is there-  
 rry u fore a certain token of our Love  
 and ren to him ; because it flows from thence  
 us : as from its Fountain and Spring.  
 r good If we love *him*, we can never neg-  
 ves and lect them. This will make us stu-  
 to fee dious and industrious to promote  
 proceed the Salvation of those Souls, whom  
 service Christ so dearly loved : It being  
 , tha the truest Expression of our Love  
 ich al to Christ. So *St. Chrysostom* upon  
 in tha this place : Christ repeated this so  
 eter, and often , to show us, *πῶς δὲ τὸ πρῶτον*  
 correcti *μάλιστα αὐτὸν ἀγαπᾶν*, After what man-  
 (XX ner we ought chiefly to love him, by  
 e com taking care of his flock. Can any  
 his pro Man read this then and be negli-  
 d Him gent ? No ; not if he Love the  
 Sheep Lord Jesus in Sincerity : who hath  
 take

bid him demonstrate his Love, by feeding his Lambs and his Sheep. There are several other things, saith that great Father of the Church, which may give us some Confidence towards God, nay make us Illustrious and Famous : *But that which above all things wins us the favour of Heaven, is, ἡ περὶ τὰς πλησίου ἀνδριμονία, our tender care of our Neighbours.* Which leads to the next thing ;

SECT. II. Which is a sincere Love and Affection to the Souls of Men, which Christ hath redeemed with his precious Blood. If we make an estimate of them by the price which was paid for them, we cannot set too high a value upon them : And if we look upon them as invaluable Beings (purchased at so dear a rate) we shall do all we can to save them ; and be exceeding fearful, lest any of them should

should be lost through our Negligence.

Preserve therefore, and keep alive in your Hearts, a *Spirit of love to the Souls of Men*; especially to your Parishioners. And there is no way to do this like to the Consideration, what it cost to Redeem them; no less than the Blood of the Son of God: who demonstrated thereby how precious they are in themselves, and how dear to him. Bestow a few thoughts upon this every day, and it will beget and continue in you the greatest Kindness, and tenderest Compassion towards them: And that will move you to lay out your selves with the utmost Diligence, in all the Offices belonging to your Function. And this, both for his sake, and for theirs; that, he may see *of the travail of his Soul, and be satisfied* (as the Prophet speaks *LIII Isa. 11.*) and that they may obtain *the Salvation which is in Christ Je-*

*sus, with Eternal Glory, 2 Tim.*  
2. 10.

I shall conclude what I have said of these two things (*a Spirit of love to God, and to the Souls of Men*) with a notable Discourse of *St. Austin's*. Who in a Letter to *Longinianus*, a Pagan Philosopher, remembers him of this saying of one of the Ancients, *quibus satis persuasum esset, ut nihil mallent mallet se esse, quàm viros bonos, his reliquam facilem esse doctrinam*; unto those who were perswaded so far, as to desire nothing but to be made good Men, all the rest of the Instructions, that Philosophers could give them, would be very easy. This he saith he took to be a saying of *Socrates*, which must be acknowledged to be excellent. But then he tells him, there is a far more ancient propheticall saying, which preceded this many Ages; teaching Men briefly and at once, not only to desire nothing but to be made good Men;

2 Tim. men; but also how they may be made truly good, viz. Love the LORD thy God, with all thy heart, and with all thy Soul, and with all thy mind; and thy Neighbour as thy self. To him who can be perswaded to do this, *Non ei reliquam facilem, sed eam totam esse doctrinam duntaxat utilem & salubrem.* I do not say as Socrates did, that all the rest will be easy; but that this is the whole only profitable and wholesome Doctrine; and there needs no more. *Epist. XX.*

Keep this therefore perpetually in your Heart, which contains in it all things else. Love the Lord your God, and love your Neighbour; and you have done all you need to do: for all is included in this: You will not be wanting in your Duty to either of them, if you heartily Love them.

SECT. III. My next Advice shall be in the words of the blessed Apostle *St. Paul*, (who hath left us a wonderful Example, of most tender affection to mens Souls, read *I Thes. 2, 7, 8, 11.*) *Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks unto God and the Father by him.* III *Coloss. 17.* That is, when you are going to perform any part of your Office, pray him to be present with you, and assist you. So *St. Chrysostom* (and out of him *Theophylact*) Expounds these words, *in the Name of Christ*, αὐτὸν καλῶν βοηθόν, calling upon him to be thy Helper, πρότερον αὐτῷ εὐχόμενοι καὶ ἔτις ἀπὸ τῶν ἔργων ; *First making thy prayer to him, and so go about thy business.* When you put on your Surplice, for instance, think with your selves that you are going to offer up the Prayers of the People to God, in  
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the Name of Jesus Christ : And then with what Solemnity, with what Reverence will you perform that Sacred Office ? Especially when you have besought him to be with you, and believe that he is nigh to all them that call upon him in Truth. In like manner when you go up into the Pulpit ; consider with your selves, that you are going to speak in the Name of Christ, unto his People ; beseeching him to assist you, and to carry home the Truths you shall deliver to their Hearts and Consciences. For *dexterius loquentur cum hominibus, qui prius tota mente cum Deo fuerunt collocuti*, as *Erasmus* excellently speaks, they will speak with Men more dextrously, who have first of all, with their whole Soul, spoken with God. The like I might say, of other parts of your Duty, which will then be most successfully discharged ; when you have engaged our Lord by solemn Prayer to him,

to go along with you, and accompany you.

*Theodore* hath another interpretation, or rather a further improvement of the sense of these words: which is this, *adorn all your words and actions, τῇ μνήμῃ τῆς δέσποτης Χριστοῦ, with the remembrance of the Lord Christ.* That is, having invoked his blessed presence to be with you, think what he would do, how he would behave himself, and with what Spirit he would perform such things, as you are going about. For example, when you are going to compose a Sermon, it would be of great use and efficacy, if you would think with your selves, what Christ would say to your People, if he were to speak to them; what he would require of them; with what Motives he would excite them; and what Compassion he would



would exprefs to their Souls. It would be inpossible then, for any Man, if he had Chrift in his mind, to fay any thing, but what he hath well confidered, and will tend to make Men good. He will not Preach for his own glory, but for the glory of Chrift: purfuing things profitable, rather than plausible; not affecting in his difcourfe *lenocinia fed remedia*, fuch things as may tickle the ears of idle People, but fuch as will cure their Difeaſes and Diſtempers. They are the Words of *Salvian* in his Preface to his Book *de Gubernatione Dei*. Which are agreeable to the old Rule, which *Rittershuſius* there mentions *Μή μοι τὰ κομψὰ, ἀλλ' ὧν δεῖ τῇ πόλει*. Give me not Spruce things, but ſuch as the City needs.

They that interpret the words to this ſenſe, be ſo mindful of Chriſt, that you do nothing indecorous, nothing

*thing unbecoming the relation you have to him, nothing that may dishonour him ; differ not much from the former. And therefore I conclude this Advice as the Apostle doth his Admonition: As we ought to begin every thing with a devout remembrance of Christ, whose blessing upon us, we ought to implore ; so we ought to end all by giving thanks to God through him. That's as acceptable to him as our Prayers ; nay, is a powerful Prayer for more of his Grace. For none are so likely to receive more as those who thankfully acknowledge what they have received already. And therefore let all your doings, be thus begun and ended, in the Name of Christ. Whereby you will be preserved in his Love and Favour ; and partake still more of his grace.*

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SECT. IV. Especially if you do all this in *Sincerity* of heart. Which is that good Soil, wherein, if the Seed of the Word be not sown and received, it brings forth no Fruit to Perfection : and which our Saviour more particularly required in his Apostles, who were to sow that good Seed in Mens hearts. Such Persons, it is manifest, he sought for, as were plain, simple, and honest hearted: having no worldly end to serve, but wholly bent to know the way to Eternal Salvation. *Andrew* and *Peter* who were first called to follow him, it is evident, were of this Spirit ; for they left all they had to attend him: and next to them *Philip*, who finding *Nathaniel*, and telling him they had found the MESSIAH *Jesus of Nazareth*, to whom he pray'd him to go along with him ; as soon as our  
Savi-

Saviour saw him, he said (to shew what kind of Men he delighted in) *Behold an Israelite indeed, in whom is no guile, I John 47.* which was a surprising Character of him, after *Nathaniel* had made this objection against our Saviour, *can any good thing come out of Nazareth?* But, as *Theophylact* well observes, those were not *πῆμαλα ἀμείβας* words of unbelief: but *ἀκριβείας καὶ νομομαθὲς διαβολὰς πυνωκίους* of a mind that accurately weighed things, and was well studied in the Law: which taught him that Christ was to come out of *Bethleem* in *Judæa*, not out of *Nazareth* in *Galilee*. By this our Saviour judged of his *Sincerity*, which appeared also, in that, notwithstanding this seeming prejudice, he went along with *Philip* to be better informed of our Saviour.

This is one great part of that *Sincerity*, which I am now recommending

mending to you: to have your minds free from the power of Prejudice and partial Affections; being desirous only to know the truth, and understand what the will of the Lord is. So St. Chrysostom upon these words Ἀδέκαστος ὃς αὐτῷ ἢ κείνῃς ἔδεν πρὸς χάριν, ἔδεν πρὸς ἀπέχθειαν φέγγεται. *His judgment was uncorrupt and unbiassed, and pronounced nothing either out of Favour and Affection, or out of dislike and hatred.*

Another token of which Sincerity there follows: in that after this high commendation which our Lord gave him, he was not at all elated by it, nor ran away with these Encomiums, (as the same Father speaks) ἀλλ' ἐπιμαίει ζητῶν, καὶ ἀκριβέστερον διερευνῶμεν, &c. but continues enquiring, and searching more exactly: being desirous of this alone to be more perfectly satisfied in the Truth. As he

he was upon his next Question, and our Saviour's Answer to it.

By this it appears that *sincerity of heart* is the best Disposition to understand the mind of Christ, and to be employ'd by him in the Ministry of the Gospel, as the Apostles were. Who had regard to Nothing in this World; but only to the Glory of God, and the Salvation of Men: in which also they found the highest Satisfaction, or rather Rejoycing and Glorying. For so St. Paul saith, 2 Corin<sup>th</sup>. I. 12. *Our rejoycing (or glorying, or boasting) is this, the Testimony of our Conscience, that in simplicity, and Godly sincerity, &c. We have our Conversation in the World. He served our Lord, that is, with pure intention: designing nothing but to win Souls to him, by delivering his mind sincerely to them: and seeking no greater Satisfaction,*

on, than to have it believed and obeyed. ἡδὲν δολερόν, ἔχ' ὑπόκρίσιν, &c. as St. Chrysostom glosses on those words, *There was nothing deceitful in him; No Hypocrisy, no Simulation, no Flattery, no Craft or Fraud, or any thing of that kind: but he acted with all freedom, in Simplicity, in Truth, in a pure, uncorrupt Judgment, and clear intention: having nothing concealed and bidden underneath, nothing rotten at the bottom.* Thus he explains himself in the Second Chapter of the First Epistle to the Thessalonians v. 3, 4, 5. *For our Exhortation was not of deceit, nor of uncleanness, nor of guile: But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing Men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness. Nor of men sought we glory, neither of you, nor yet of others.* This

This admirable Spirit let us imitate; endeavouring after such a degree of this Vertue, as to be glad if Men could look into our Hearts, and see our secret intentions and designs; as we are sure God doth. Who as *he is witness* to them (as the Apostle speaks) so will judge us according to our uprightness and integrity in seeking to do him honour, and to promote the Salvation of Souls.

Thus the Fathers of the Church, particulary St. Gregory Nazianzen, distinguish a Political Christian, from a Spiritual. Πολιτικὴ μὲν γὰρ ἔργον εἶναι, πάντα ποιεῖν καὶ λέγειν, ὥς ὃν εὐδοκίμησιν, &c. A Political Person, or a Man of this Worlds business, is to do and to say all things whereby he may do himself credit, and be honoured by others: designing no happiness, beyond this present Life. But a Spiritual Mans business, is to take care of  
his



his Salvation : and highly to esteem what contributes unto that, but to look upon that which doth not, as nothing worth. In short, To esteem those things above all others, ἵνα ὧν ἐαυτὸς τε πλείους ἀξιῷ εἶναι, &c. *By which he himself may be made most worth ; and he may draw others by himself, to the best and most excellent things.* Orat. XIX. p. 300.

SECT. V. There are some other qualities, that make up the Character of a good Minister of Jesus Christ : of which I have not room, in this little Treatise, particularly to discourse. For he ought to serve the Lord with all humility of mind, XX Acts 19. with Patience also, 2 Tim. II. 24. and with Meekness, 2 Tim. II. 25. All which St. Paul hath commended to us, together with the foregoing qualities, in that admirable de-

description he makes of himself. 2 *Corinth.* VI. 3, 4, 5, 6. &c. which was part of the Epistle, I observed, for the First Sunday in *Lent*. Where he first of all saith, that they took care, to give no offence in any thing, that the Ministry might not be blamed. Of which I shall briefly speak a little, when I have first laid before you what follows. But in all things approving our selves as the Ministers of God. Not merely shewing themselves, (saith *Oecumenius* on the place) but more than that approving, or commending themselves: which signifies a demonstration δι' ἔργων καὶ ἀληθείας by real Works and Deeds, to be truly Christ's Ministers. Which demonstration, saith he, they gave first of all ἐν ὑπομονῇ in *Patience*; nay, he adds much *Patience* πάντα φέροιτες γενναίως τὰ ῥηθιόμενα generously bearing all that was said of them; that is, Mens  
Cen-

Censures, Reproaches, and Calumnies : yea, and all the sufferings and miseries, they pleased to heap upon them : Which he expresses in the next words, *in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.* Upon which I cannot enlarge ; nor upon what he saith of their *Pureness* and *Knowledge* ( i. e. their Divine Wisdom, whereby they approved themselves God's Ministers, not by Humane Philosophy as the same *Oecumenius* expounds it) and all the rest. But only take Notice of what he saith, *v. 7. by the armour of righteousness on the Right hand, and on the Left.* As if he had said, would ye know how we come to perform such things (as the same Author expounds it) give ear then to what follows ; it was by being armed on both sides, on the *right*,  
and

and on the *left*; which are not so contrary, but the *Armour of Righteousness* fitted both. By the right hand, saith he, the Apostle understands τὰ ἐπιδέξια, prosperous things, such as honour and esteem among Men; which did not make us swell, nor puff us up with Vain Glory: and therefore were the Armour or Weapons of Righteousness. On the left hand, were the things contrary to these, Temptations, Persecutions, Reproaches, and Injuries; by which we were not dejected nor cast down; as by the other we were not elated. As if he had said in other words, μήτε τοῖς καλοῖς ἐπαιερόμενοι, μήτε τοῖς κακοῖς μαλακίζόμενοι *neither lifted up by good things, nor disheartened by evil.* A proof of which immediately follows, *by honour and by dishonour, by evil report and good report.* In which words saith that  
 Author,

Author, he recounts the right hand, and the left hand things. And in this Spirit, we ought to serve the Lord Christ: not minding the vain praise of Men, nor their dispraise: but only endeavouring to approve our selves to our Blessed Lord and Master, with an equal mind in all Conditions.

Before I end this, I cannot but a little reflect upon those words, wherewith the Apostle begins this discourse, *giving no offence in any thing, that the Ministry be not blamed.* Which admonishes us cautiously to avoid every thing at which Men may take just exception, for this very reason: least the Gospel of Christ should be hindred; and our fault be laid upon our Religion.

There is a remarkable Precept to this purpose, which the Apostle gives both to *Timothy* and to *Titus*.

*I Tim.*

1 *Tim.* IV. 12. II *Tit.* 15. Let no Man despise thee. Which some may fancy (as *Theodoret* observes) to be a command belonging to others rather than to us: who cannot hinder Mens despisals. But that's a mistake, in the Apostles opinion, who would have *Timothy* to know, that he who commands and teaches others may preserve himself from contempt by this means (though he was a young Man) ἐμψυχὸς νόμος γὰρ ἐσὶ, &c. Be thou a living Law, show in thy self the perfect work of the Law; lead such a life as will bear witness to thy words. Which life he describes in the words immediately following, be thou an example of the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. He that thus makes himself ὡς παρ' αἰνῶν ἐμψυχὸς, καὶ ὅπως ἐν ζωῇ (as *Oecumenius* expresses it) as it were

*a living Image and Rule of a good Life,* will preserve himself from contempt ; and not lose but maintain his Authority.

To conclude this ; there is nothing the Devil more desires and endeavours than to alienate the hearts of the People from their Ministers : and therefore they should take the greatest care to do nothing that may give the least occasion of it. And here I cannot forbear to mind you of one thing, which hath given no small Scandal : which is, the not keeping your Houses, and that part of the House of God, which belongs to the care of some Ministers, in good Repair, and leaving them so to their Successors. This argues a very careless, or covetous, sordid Spirit ; minding nothing but a Mans self, and the present World, and having no consideration of the future.

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I hope I need not exhort you to observe the LXXV Canon of our Church: which requires you not to resort to any *Taverns* or *Ale-houses* at any time, other than for your honest necessities, &c. Which occasions cannot be frequent, nor of any long continuance. I shall only tell you that *Julian* the Apostate, in his famous Letter to *Arsacius* the High Priest of the Pagan Religion in *Galatia*, having commended the Exemplary Charity of Christians, to the imitation of his Priests, adds (after some other good Admonitions of governing their Families well) Παρξίνεσον ἱερέα μῆτε θιάτρῳ παρεβάλλειν μῆτε ἐν καπηλείῳ πίνειν, &c. Exhort a Priest, that he neither go into the Theatre, nor drink in a Tavern; nor exercise any base or ignominious art. Honour those that obey these Orders, and put the disobedient out of their Office. Epist.

XLIX.



XLIX. This shewes how sensible he was of the necessity of the Apostolical Precept, that he who ministred to God, *should have a good report of them which are without.* i. e. are not of his Religion.

1 Tim. III. 7.

To Conclude, think often what an honour it is to serve the Lord Jesus; and what Care he took of his Flock: How invaluable the Souls of Men are, which he purchased with his Blood. What an inestimable Treasure the Gospel of Christ is, wherewith you are intrusted: in what an high Station God hath placed you: and then you will never submit to so much as any mean Action; but do such things as may procure you esteem; or at least prevent contempt.

And to keep this Good Spirit in you, which I have described, it would be of singular Use to read every Lord's day (at least every Ordination Sunday) the Vows and Promises you made when you were admitted into Holy Orders: Which are so Solemn, that it is impossible not to be moved by them, if they be not merely read, but seriously weighed and considered.

These Instructions I have Written in the midst of great variety of Business, and with many interruptions; which may make them defective in many Particulars, and less accurate than they might otherwise have been: But what they want in that, will be made up, I hope, by the sincere desire I have to do good, and by the Grace  
of

*the Ministry.* 121

of God accompanying all honest  
endeavours. Unto which Grace  
I most heartily commend you;  
and rest,

*Tour*

March 19.  
1697.

*Affectionate Brother,*

Sy. Eliens.

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